

A
TIMELY CAVEAT
OF THE
INFERIOUR CLERGY
OF
IRELAND,

Against a BILL Entituled,

An ACT for Purchasing
GLEBES, &c.

*Una salus notis, nullam sperare salutem,
— Nemo me impunè laceffit.*

LONDON:

Printed in the Year 1704.

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TO Impoverish and Enslave the Clergy of any Profession, has been always thought (and that justly enough) the surest and most effectual way of ruining that Church, and bringing Religion into Disgrace. For how unlikely is it that Men should be reform'd in their Manners by the Preaching of those whom they despise? And how can they choose but despise those who (through the scantiness of their Fortunes, and narrowness of their Circumstances) are forc'd to do such mean and little Things, as must of necessity make them too Cheap, if not Scandalous? *Solomon's* poor-wise-Man is a lively emblem of this particular: His tatter'd Cloaths and ragged Fortune made his Wisdom first despised; and even after he had saved the City by his Prudence unrewarded and forgotten. Has not this a near resemblance to the Case before us? Where the Labour and Industry of the Inferior Clergy is despised and undervalued by those

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who move in a higher Orb, vainly imagining that all Wit and Learning is their peculiar Prerogative, and of necessity link'd to those of a higher Station, and so they look upon every growing Reputation as an Invasion upon their just Right.

For a Proof of which we need only appeal to our worthy PRELATES, whether they would not blush, to be seen speaking (unless it were with a Scorn and Frown in their Faces) with the Underlings of the Clergy, the unbeneficed Curates? No they must wait upon them at their Palaces, and there dance Attendance in the Bishop's Antichamber for two Hours in the Morning, and as many more at Night, when every little forward pert Beau of the Town or foreign Blockhead, shall get Admittance before them; and perhaps be desired to sit down, while the Curate, when admitted, either humbly stands aloof, or leans at the back of a Chair, waiting till this more important Conference is ended.

And then too, with what indifference and disdain is he receiv'd, after so much time lost in Ceremony and Attendance? Tho' perhaps the poor Gentleman has used his utmost diligence and endeavour in the conscientious Discharge of his Cure: But that, alas, is not so much a consideration as it ought to be; and it is a shame to observe how much more effectually many other Interests will recommend a Man to Preferment, than his own Merit and Industry.

Doubtless, our Blessed Saviour never meant to make all that mighty Distinction between the Bishops and ordinary Presbyters of his Church, that the one should serve only to fill up the Pomp and Train of the others, and be but as so many menial Servants, dress'd up in a peculiar Livery, under these Lords of God's Heritage; if a poor shabby Gown, and dirty Linnen, be all the splendid Appearance the Ambassadors of Christ are to make; no Wonder, that his Gospel meets with so little Success among Men, who are otherwise prejudiced by deprav'd and corrupt Affections.

Whether the Number of unbeneficed Clergy in this Kingdom of *Ireland*, and, as a Consequence to that, their Poverty has not been the chief occasion of that Contempt which our Religion meets withall, let wise Men consider; and it is our humble Opinion that Religion will never flourish, till some Method be taken to hinder such Crowds from coming into the Church, till those who are there already can be handsomely provided for; for alas, whilst such Num-

bers are ordain'd, who have no other Title or Call to that Holy Function but their Interest, or near Relation by Marriage, or otherwise, by some of our worthy Prelates, what must the others do, who are better qualified in all Respects, and have serv'd seven Years already, but with Sorrow behold their Juniors put over their Heads in the best Preferments, whilst they, poor Souls, may serve seven Years more, and drudge on for thirty or forty Pound a Year at most, meerly for want of some such Interest to recommend them?

Whether the Bill under our present Consideration, has not this, and other Consequences as bad, attending it, is now our Business to enquire into: And thus much we may say, without Uncharitableness, to the first Contrivers of it, that, unless they consulted their own Interest and Pride, or the Ruin of the younger Clergy, or both, the End or Design of it is very hard to be dived into, or fathom'd: The Good of either Church or Clergy it cannot provide for, as shall appear anon, what then could be the Design of it? Why, 'twas sweet enough to those in a higher Station, the Morfel to be shallow'd, was not only to swell their Purfes, but to raise their Ambition likewise, and the Inferior Clergy, God help them, were to be made more Poor and DEPENDANT than they are already, in order to be trampled on with the greater Ease. Thus does some Men's Zeal for Dominion consume that Humility which is the Ground of all true Devotion, and not content with Modesty to Lord it over God's Heritage (and even this they are forbid, 1 Peter 5. 3.) would willingly become ABSOLUTE, and every one commence POPE as soon as BISHOP, and with a more intollerable Pride than He, wou'd not only make us KISS their Feet, but LIE under them.

In short, if the Bill passes into an Act, nothing but Ruin bounds our Prospect, and the Inferior Clergy may indeed become Hewers of Wood and Drawers of Water, or may serve well enough in under Offices of the Levitical Hierarchy, be Scourers of the Vessels, or Sweepers of the Temple; but never let them pretend to be Priests after the Order of *Melchisedech*, or Preachers of the Gospel.

It may be said that this is too bold and daring; we own the Charge, and are only sorry that any, by invading our Ecclesiastical Liberties, especially those who in all Justice ought to have supported

ported them, have given the occasion ; nay, tho' they are daring, yet they are Truths, and when so great a Stake as our All is on the Board, we can't but venture for it ; and if the whole Nation will suffer those, who have but too much already, to sweep it up, there's an End of it ; and the unprovided Clergy must use some other Methods to get a Livelihood. Starve they will not, and their liberal Education won't suffer them to beg, so that how they must get their Bread, we will not, indeed we cannot at present tell, but hope (for the good of the Church) it will never be left to that Issue.

Some People we know will be apt to alledge that the Bill is not chargeable with these ill Consequences, nor has all that Venome in it as is represented. To satisfy therefore such Men's Curiosity, we will now go on to make good our Charge ; to which in the plainest manner we can, we will endeavour these two Things.

First, We will shew that the Bill is Unjust and Unequitable, and tending to the Impoverishing and Enslaving of the Clergy.

And *Secondly*, Supposing the Effects of it were not so fatal, yet that it is wholly useless, and will never answer even the pretended Design of its Contrivance.

The Bill indeed has a glittering Frontespiece for to purchase Glebes for every Church to Build Mansion-Houses, and so to encourage Residence of the Clergy among their Flock ; is, we must confess, a very specious Pretext and as glorious a Title. But whoever thinks to find any further Incouragement for the Clergy than what he reads in great Letters in the Title, must expect to meet with a Disappointment. 'Tis usual with that worthy Prelate who brought it in, to spice the top of his bitter Draught, that those who drink it, may not tast the Gall till 'tis down and past recovery : We can make this good whenever we are call'd upon for it, or meet with many more such greivous Provocations : Nay, what now lies before us, will (when proved) be a demonstrative Evidence.

We must rip up the Belly of this Trojan-Horse (if we may be allow'd the Expression) to discover the Cheat which lies at the bottom of such a seeming Innocence, and to prevent the Ruin it carries within it. In order to do which, we must remember that there were two Bills which bore the same Impression, the same fair Image in the Title. The Design of the first was so openly and notoriously Pernicious, that it met with no other Reception than what it justly deserv'd, was Dam'd as soon as proposed ; and therefore

fore we may reasonably think that the second, however gilded on the outside, and softened within, has the very same Design. Why? Because brought in by the same worthy Contriver. We should not mention the first Bill which deservedly met with so ill a Reception, were it not in some measure a necessary introduction to our first Proposition: And our touching only upon one or two of those numberless Absurdities, as well as manifest Injustice, which is scatter'd in every Line of it, will be a sufficient Apology for such a Repetition.

The Design then of the first Bill was to purchase twenty Acres of Glebe for every Parish, a Design if it were practicable, or could have been done with Justice, very kind and beneficial; but the Method by which it was to be done, is what we complain of, as being Unjust, Absur'd and Impracticable. The Method in short was this, Upon the Death of the Incumbent, the Bishop was to Sequester the Livings, to keep two Thirds of the Profits in his own Hands till he had enough to purchase 20 Acres, and in the mean time to allow the other Third for the Maintenance of a Curate (if he could find any one so hardly put to it, as to serve the Cure at such a Rate.)

Now according to this Act, the Bishops would have most of the Livings in the Kingdom in their own Hands for many Years, if not for ever. The Parishes wou'd be without settled Ministers all that time, and the Curate might serve all his Life-time for less than twenty Pound a Year; or if by chance he should live till the Bishop had got enough to purchase, he was liable to be turn'd out, to make room for some near Relation, and so he and his poor Family left to the wide World in his old Age to get a Livelihood.

For it is plain, that most of the Livings in this Kingdom which want Glebes, are not in value above fifty or threescore Pound a Year, and when they are set upon a Sequestration are always valued five Shillings in the Pound less, which will reduce them to forty or forty five Pound *per Annum*, the third Part of which, fifteen Pound a Year would be a noble Maintenance for a Curate; and the other thirty Pound, at thirty Years Purchase, under which Rate, if at that, no one would sell, would purchase twenty Acres of Land, God knows when. But this is not the worst; for all different Denominations not united by Act of Parliament are different Livings, and may be separated at the Pleasure of the Bishop: And therefore seeing there was nothing implied to the contrary in the first,

first, nor is in this second Bill, we may presume that they both intend, that on the Decease or Promotion of the present Incumbent, every different Denomination not united by Act of Parliament, shall singly by themselves, either all at one time, or by several Parcels, purchase twenty Acres of Glebe for the Incumbent, so that ther must be as often purchas'd twenty Acres of Glebe, as the former Incumbent held different Denominations : As if a Living of one hundred Pound a Year be made up of ten Denominations, it must purchase ten times twenty, that is two hundred Acres ; and God knows when such a Quantity could be purchas'd with thirty Pound a Year ; a hundred Years would be the soonest as may easily be seen by Computation. This is a plain Case, as instance whereof we have in a Curate of the City of *Dublin* lately inducted into the Living of *Dunlavan*, a Living of sixty Pound *per Annum*, consisting of nine several Denominations or Parishes, so that before a Successor could be nominated to him by the first Bill, nine times twenty, or one hundred and eighty Acres must have been purchas'd out of the two thirds of sixty Pound a Year, which at ten Shillings an Acre only, would amount to one thousand eight hundred Pound Sterling ; all which could not be perform'd in less time than sixty or seventy Years.

This is the Computation where the Living consists only of nine Denominations, what then shall we say to those which consists of Fourteen, Sixteen, or Twenty, as very many do, nay, some consists of Thirty, from whence 'tis plain, that the Bishops successively would have the Incum so long, that at last they might plead Prescription, and without any further Ceremony, annex them to their Bishopricks ; and this we look upon as the first Design of this specious Bill : For tho' the Bill it self did not design that every particular Denomination should purchase twenty Acres, yet since there was no Provision made against it in the Bill, the Bishops might have put this Sense on it, meerly to have kept them in their own Hands the longer, and what poor Curate could have wrested them out of such griping Clutches ? Thus would our Mitred Heads have a good time of it, they would have the use of the Ministers Money all their Lives, whilst the Ministers themselves would starve : And let the World judge what a just, what a conscionable Bill this was.

But, God be prais'd, this Bill was rejected : But then the Author of it not content with one Baffle, has renew'd the same Design,

sign, only with some Amendments and Alterations ; the chief of which, is, that the Livings shall be sequestred two Years only at a time, and since the two thirds, for so short a space cannot purchase twenty Acres, let it purchase what it can, half a one, or one, or two, &c. and by this Bill it is left to the Discretion of the Bishop (since Bishops have such a mighty Influence on their Chapters) whether it shall be sequestred or not, at any particular time ; these are the boasted Alterations, and yet we cannot see how the Matter is mended. The Poyson in this, is not, we confess, so strong as in the former Composition, but it is as mortal, for the Injustice still remains ; nay, in some Respects is much greater.

Our Laws provide, That how long soever any Living has been vacant, the next Incumbent, upon his Induction, may claim the intermediate Profits ; and so the Money sequestred is his by right. Now, what greater Injustice can there be, then for any one to compel me to purchase at a double Value ? Nay, we may say at ten times the Value, because I pay more Money for it ; as much at least, as I should, if I was to inherit it for ever, whereas I am only to enjoy it during my Life, or my Incumbency : Nay, the Injustice goes further, the Bill does not only make me purchase at such a Rate, but to lay out my Money for other Men ; so that the next Incumbent shall enjoy my Purchase, whilst, perhaps, my Children starve. Let the Contrivers of this Bill consider how they would huff and swell, should such a thing be propos'd to them ? If an Act should pass that they should lay out one thousand five hundred Pound for fifty Pound a Year, and should force them to leave it to a Stranger when they died, whom they never saw, Lord, how should we hear them trumpet out the Injustice, the Unconscionableness of such Proceedings.

One would think a Man has a natural Right to dispose of his own, and for any to wrest that Right from him, has been always look'd upon as the highest Pitch of Arbitrariness and Injustice : if therefore the Inferior Clergy must purchase, we think it nothing but reasonable, and we humbly beg leave (as it is our Right) to be the Keepers and Disposers of our own Money ; which, if this Act passes, we shall not, and which we therefore complain of, as one of the greatest Grievances that ever befel this Church, and the highest Encroachment on our Rights and Priviledges.

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Another thing unreasonable in the Bill is this, That the Bishop is impowered as Trustee to set the Tythes, and yet is not obliged to render an Account to the next Incumbent, nor suffer any Penalty in case of his Mismanagement ; the Power is unlimited, and yet who knows but a Sum of Money in his own, or Lady's Hand, may blind the good Man's Eyes, and make the Tythes be set at half Value : We do not say this will be done, but we say it may ; and it is the Part of wise Men to provide against such Contingencies.

The Bill again leaves it in the Power of the Bishop (since, as we said, Bishops have such a mighty Influence on their Chapters) whethe a Living shall be sequestred or not, which we think was the chief thing the worthy Contriver of it a'm'd at in these Alterations, in order to ruin and enslave the Clergy ; for this was the only way to have none but Relations beneficed. If a Relation be senior Sophister when an Incumbent dies, he will be fit to be ordain'd in two Years time, and so the Living shall then be sequestred ; and the poor Curate when he has serv'd his two Years out for little or nothing, must be discarded, and give Place to this fluttering Upstart, my Lord's R E L A T I O N ; which is as concise a way of ruining the Church as can be well imagined.

Besides, the Act leaves every Living under Sequestration, and as we said before, every Living having several Denominations or Parishes in it, must all be sequestred, and all must purchase, and so the very same Absurdities must follow ; which we shew'd were the natural Consequences of the first Bill that was rejected : For it is plain, that if a Living of sixty POUND a Year, be made up only of nine Parishes, as we find it too often happens, then every Parish may be sequestred, and (allowing for Sequestration) about six Pound for the two Years laid up for Purchase-Money ; and what six Pound will purchase, we leave the World to judge. In short, a poor Curate must be put in to serve for less than 20 Pound a Year ; and when he has serv'd two Years almost for nothing, is liable to be turn'd out to make room for some body else, who has better Interest, whilst he himself may beg ; and so the whole Kingdom, to the great Disgrace of it, will soon be stock'd with mendicant Clergy-Men ; all which are Consequences not to be thought on without great Concern and Horror.

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As for the Title of the Act, and as some Men would persuade us, the Design of it, we do in no wise dislike; and would our Bishops out of their Charity and Care for the Church, but more especially out of their much greater PLENTY, would they answer the Title of the Acts, we should then be bound to pray for them, and their Names would be remember'd with Honour: But to force the Inferior Clergy to starve themselves, and to run into debt to purchase for others, meerly to satisfy some Men's Ambition, and others Humours, is very hard Measure, to say no worse on't.

Thus we find how unjust and unequitable the Bill is, even with all its Alterations: But besides this, supposing it not to be so fatal, it is wholly useless, and will never answer, even the pretended Design of its Contrivance. Now the Design, as is pretended, is to purchase Land, to build Mansion-Houses, so that the Clergy may not have any Excuse for Non-Residence. But we ask what Land will the Two-thirds of such small Livings, as are generally in this Kingdom of *Ireland*, for two Years purchase? Perhaps as much as may make a Potatoe-Garden for the support of the Curate's Family, hardly more; or if it should, who could build the Houses? Can he be thought able to build a House who has been forc'd to run in Debt for his Subsistence? Threescore Pound a Year is very likely to Maintain a Family and Build a House; if it does, the Parson must, in the most common Notion of the Phrase, *Live upon the Parish*. Let some of our worthy PRELATES who struggle so heartily for this Act, for once try the Experiment; and if they will shew us the good Example, provide for their Family, and with the Overplus of sixty Pound a Year, build a House too, we will strive to tread in their Steps; but till that be done we must look on it next Door to an Impossibility. What a mortified Figure would a sixty Pound-a-Year-Bishop make, when instead of basking it every Day in ease at Home, and strutting with no less ease Abroad; we should see him trudge it along a foot, with a daggled Gown, soal'd Shooes and rusty Stockings: I smile to think, what a strange Metamorphosis it would be to see his double Chin and PRELATICK Paunch shrink into the scanty Level of a poor shotten Curate.

'Tis very hard to force the Inferior Clergy, whose Incumb will scarcely give them Sustenance, to purchase Land and build Houses: 'Tis only an inhuman mocking of them, to make them more sensible of their Poverty. They are Poor enough they own, but they think it a piece of Cruelty, for Men to make themselves Merry with their Calamities. What a piece of Mockery would it be, to hear a Man bid a Beggar go purchase an Estate when he comes to ask an Alms, and is ready to Farnish? The case is the very same with us, who are commanded to purchase Glebes, and build Houses with nothing: And we desire those honourable Bishops, who contrived the Act, to consider, whether this be not worse than what the Apostle condemns, *James 2. 16.* the Person there only said, *Be ye Warm'd, Be ye Cloath'd,* and gave them nothing: Whereas this Bill proceeds further, it bids, nay, forces us to make Brick without Straw, to Build and Purchase, and not only gives us nothing, but even takes away the small Pittance which we had, either to Cloath our Backs or Fill our Bellies.

And after all, suppose that there might be Money rais'd to Purchase a considerable quantity of Acres, where would our Bishops find the Land to Purchase? For Men that know the Purchase must be made on their Estates, will undoubtedly screw up the Purchaser to their own Rates; so that the Land which another might Purchase for fifteen or twenty Years Purchase, will stand the Church at least in Thirty or Forty. And if some *Naboth* will not dismember, or part with his paternal Estate, what must be done then? Why the Money must of necessity lie dormant, or at least bring never a Penny into the Incumbent's Pocket (tho' it is his own and for his use) which is a very great Hardship and Imposition.

But surely so many Holy PRELATES of the Church, must be supposed to understand and consult the Interest of it with a tender and paternal Care: What other end can they propose, who are already as high themselves as the very Pinnacle of the Temple, but the Glory of God? Sure it were even Barbarous to imagine, that they should have any private regards of their own, whose provision to that purpose is it self so large, and (if they have that Modesty they ought to have) beyond their expectation.

These, we must confess, are very fair and plausible Pretences, and apt to impose upon such as will not be at the pains to examine further

further than the meer outside of Things. But tho' the present Age perhaps may be deceiv'd by such Artifices as these, yet Posterity sure will stand amazed to consider, That those, who by their Character and Station, were obliged to be the peculiar Patrons and Advocates of the Church, should yet prove its only Underminers and Betrayers.

The impoverishing and enslaving the Inferior Clergy, has certainly been a Design of no short Continuance; our Enemies on all Hands have attempted it, and we are only sorry that any Bishop should joyn in the same Contrivance, only with this further Prospect and Aim, *viz.* the enriching and aggrandising of themselves: How far this way, even those who call themselves nursing Fathers of the Church, have proceeded, we are loth to dive into; but we must be more than stupid, if we say we do not see: Can we possibly be so dull, so careless of our own Preservation, as not to be sensible of those Plots which have nothing but a high Hand, either to hide, or to carry them on? And such generally are the Stratagems of our Mitred Heads, they have most of them, according to their several Abilities, endeavour'd our Slavery; this, one way, that another; till their bottomless Coffers have almost swallow'd our smaller Incumbts. There is proxy and licence Money, Money for Titles, Registers Fees, &c. to fleece the Clergy, Nay, besides this, the Inferior Clergy of one whole Diocess: without Rhime or Reason, must pay the fourth Penny of every Living for the Support and Grandeur of his G R A C E. The Clergy were first whedled out of it, and it was once acknowledged a kind Benevolence, but by Policy and Stratagem it has been ever since continued as a Tax. 'Tis true indeed, He gave his Promise to renounce his Claim for an Equivolent; but when according to his own Proposal the late Duke of *Ormond*, by his Interest, procur'd the Wardenship of *Galway* to be annexed to his Archbishoprick, as a sufficient Compensation. He by an unusual (we dare not say knavish) Ferch, contrived a way of accepting the one without parting with the other. The Imposition and Injustice of this Proceeding is too plain to need any Aggravation, and we look upon it as a Grievance, which in the first place deserves to be Consider'd and Redress'd either

ther in CONVOCAATION or in PARLIAMENT.

Who could ever think, but we who have found it by experience, that any whose proper Sphere it is to cherish and promote the Interest of the Church, should be the first Instruments of its Destruction? And that the Clergy, who have always been the Chief, if not the only Bulwarks of Episcopacy, should be thus Enslav'd by it, and owe their Preservation to the more honest Laity? But however, from all the Premises thus put together, we may justly make this one common Observation, viz. That LAWN-SLEEVES or a SATTEN-ROTCHE, are not always unerring marks, either of the soundest Judgments or the clearest Consciences.

What ! Do these Men (for they are no more) imagine that the Inferiour Clergy have no Resentments? Do they think we are in love with our Chains, and can gently kiss the Foot that kicks us? We do assure them we are Men of Passions as well as they, and have, like them too, shook Hands with that ANTIQUATED, HIDE--BOUND Notion of PASSIVE--OBEDIENCE, only with this difference, that they would exclude it, in respect of KINGS only, we in all respects, BISHOPS as well as KINGS; and what our Resentments may prompt us to, God only knows: But what the Author of the *True-born-English-Man* applies to the Civil Government, we will beg leave to apply to the Spiritual.

*The Government's ungirt when Justice dies,
And Constitutions are Non-Entities.
The Nations all a Mob, there's no such Thing,
As Lords, or Commons, Parliament, or King:
A great promiscuous Crowd the Hydra lies,
'Till Laws revive, and MUTUAL CONTRACT ties.
A Chaos free to choose for their own Share,
What CASE of Government they please to wear.
If to a KING they do the Reins commit,
All Men are bound in Conscience to submit;*

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But then that KING must by his Oath assent,
To POSTULATA'S of the Government;
Which if he breaks, he cuts of the Intail,
And POWER retreats to its ORIGINAL.

True-Born-English-Man.

—Pudet, hæc opprobria vobis
Et dici potuisse, & non potuisse refelli.

F I N I S.



THE BRITISH MUSEUM
TO POST OFFICE
Which is the
MUSEUM

The British Museum

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The British Museum

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